THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."—JOEL ii, 27.

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STORY OF EARLY CONVERSIONS TO "MORMONISM."

(From "The Women of the Beehive," written for the Century Magazine by H. H.)

IT is now more than forty years since there appeared one day, in a village in Berkshire County, Massachusetts, a weary, dusty traveler. He was unknown. He had no money, neither had he a winning address to recommend himself withal. Everything about his attire, speech, behavior, betokened obscurity and lowliness of condition.

It was a Mormon Elder, come to preach in that conservative, comfortable-minded village the strange doctrines of the Latter-day Saints; to set up in face of four orthodox New England meeting houses the astounding claim of one Joseph Smith as a divinely inspired Prophet and teacher, of authority equal to that of Jesus Christ.

Looking at this incident purely from an outside standpoint, regarding the bare facts as above stated, there is nothing to be wondered at in the next stage of events in that village, of which the mildest statement that could be truthfully made would be that the village was ablaze with indignation. That the outraged Baptists, Methodists and Congregationalists did not fall on the man and stone him out of town, was not because they did not hold him deserving of such treatment, but because to administer it would have been shocking to their nerves, to their habit of quiet, and to all the respectable traditions of the place.

The Elder had great difficulty in finding a room where he might speak in public. At last he received permission to hold forth in an upper chamber in a house of by no means the best repute. To this service the people were invited by means of written notices, posted in conspicuous places, and torn down by angry hands almost as soon as put up.

The village had all the religion it wanted, and its religion was of the right kind, too. No room for new-fangled doctrines there—above all, for the accursed blasphemies of the Mormons.

One of the richest and most influential citizens in the town at this time was a man whom (because this story is a true one, and therefore cannot give real names) I will call Wilson. He was not a religious man in any sense of the word. His life had always been a moral one, and he was associated with the Baptist denomination; but he made no professions of any belief in Christian doctrines, or any concern as to what was called in those days "the welfare of the soul."

He must have been a wag in his way, for seeing the notice of the Mormon Elder's preaching, he resolved to invite the Baptist minister to go with him to hear what the man had to say. He sent his little son, a lad of twelve, over to the minister's house, to carry the invitation. The boy, unsuspicious, was shown into the minister's study, and delivered his message:

"Father says he's going down to hear the Mormon Elder speak to-night, and he wants to know if you wont come along with us."

The minister was sitting at his writing-table, with a big book open before him; his spectacles were well down on his nose: looking over them at the child, he thundered out in an angry tone:

"What!"

The little fellow, trembling (for in New England a half century ago ministers were bigger men than they are to-day), repeated the message. That boy is now a man, not far from sixty years old, but he remembers as distinctly as if it were yesterday the look and the voice with which the resentful clergyman, bringing down his fist with a sledge-hammer blow on his book, cried:

"Tell your father I'd as soon go to hear the devil speak!"

The boy took to his heels and never stopped till he was in the presence of his father, who roared with laughter on hearing the reply, and was probably no whit surprised at the result of his joke.

"Well, you and I will go, Phil," he said. "I guess 'twont hurt us." But the boy went with fear and misgiving, thinking that the minister would not have used such terrible language without reason.

At the end of his discourse the Elder, looking appealingly toward the handful of persons that had listened to him, said:

"My brethren, I am traveling to preach the Gospel, as the Apostles of old did, without scrip and without purse. I have no money. Will any one of you give me shelter for the night?"

Not a man spoke or stirred. After a moment Squire Wilson stepped out into the aisle and said, with a look of scorn at his inhospitable fellow townsmen:

"My house is at your service, sir. To such accommodations as I can offer you are welcome."

It was the largest and best house in the town, and it was no niggardly hospitality that the Squire extended; for in the morning he took the poorly clad preacher down to a store, fitted him out with an entire new suit of clothes, and sent him on his way, warmed as well as fed. All the Elder's

efforts to converse on religious topics, however, or on the doctrines of the Mormon Church, he repelled good-naturedly, saying:

"No, no, friend. I can't stand any of that. I'm a man of the world. I don't believe in any of your religions. They're all pretty much alike. One's as good as another. I've got no use for any of them."

To his friends' remonstrance with him for having entertained a Mormon, the Squire replied:

"Good heavens! would you have had the man lie in the street? I was ashamed. And I don't see any harm in his doctrines: they seem to me about as good as the general run. The man's a good man himself. I'll answer for that, if I know one when I see him, and I think I do."

In a few months the Elder came back, and preached again—this time to a larger and more interested audience. Again he passed the night at Squire Wilson's house, and again tried in vain to induce the Squire to listen to personal conversation on religious matters.

A third time he returned. This time, on taking leave of his generous host, he placed in his hands a Mormon tract, called "A Warning Voice," and asked him to promise to read it. "Oh, yes, I'll read it," laughed the Squire; "I'll read anything."

Little he knew what destinies lay in his lightly given promise. Something in the words of that tract smote him like a javelin-thrust. There is nothing in all the secret organic processes of nature subtler, or surer, than the secret, subtle, sure springing to life of a spiritual seed falling in a soil to which it has affinity. No one can predict, no one can explain the occurrence. The highest and most complex formulas in the mathematics of chemistry are children's A B C's beside the dimly understood and never-to-be-formulated laws, forever working in our human souls, evolving out of certain kinds of faith certain sorts of doubt; out of wide unbelief, narrow superstition; making us, spite of ourselves, adhere to-day, depart to-morrow, cling, reject, love, hate, all in destined successions, of which the more we think we know, the more we prove that we are ignorant.

If there was a man in all Massachusetts of whom it would have been safe to say that he could never become a Mormon, it was Squire Wilson.

Yet, in a few days after the reading of that tract, he was closeted alone, with his Bible spread open before him, comparing its teachings with the Mormon doctrines, and coming slowly, reluctantly, almost with anguish of resistance, to compliance with the faith of the Latter-day Saints.

The struggle lasted three days. During this time no one but his son was allowed to enter the room. Phil was an only child, and, his mother having been dead for years, he had become his father's companion in an intimacy very rare between father and son.

Near the close of the third day, Squire Wilson looked up and said, with tears rolling down his cheeks:

"My God! Phil, it's all true! It's all true! I must follow it. But it will cost me every friend I have, and every dollar I've got in the world."

The memory of this moment is vivid in Phil's mind to-day. He had never before seen his father weep. He felt the tears drop hot and fast on his own hands, as his father in his excitement grasped them tightly in both of his, and

wrung them hard. No wonder that the boy became, then and there, the passionate believer in all that his father believed, the enthusiastic helper in all that his father now wished to do.

The next scene stamped on the lad's memory was one between his father, his grandfather, and his favorite uncle. The uncle was a Baptist preacher, settled in a neighboring town; the grandfather, now very aged, had also been a Baptist preacher, and lived with this son. Hearing the dreadful rumor of Squire Wilson's conversion to Mormonism, they came over to reason with him. Phil was present at the interview. It lasted many hours. The heart-broken old man tried entreaty, argument, invective, all to no purpose. The convert was immovable. It seemed to Phil, listening with his boyish heart all aflame in the new excitement, that his father's positions were unassailable, that his reasoning ought to convince the world. At last, when the unhappy trio separated, Phil heard his grandfather say, hotly: "I hope my eyes may never rest on your face again. You are my son no longer!" And his uncle said similar words, even more emphatic: "I'll never own you for a brother! Never dare to cross the threshold of my house!" And they strode away with angry and anguished faces.

An uplifting sense of martyrdom swelled in Phil's breast. He felt himself bound to the new religion with a bond tenfold stronger than before. Holding tight to his father's hand, he stood in the doorway of the home so soon to be abandoned forever, and watched his uncle and grandfather in silence till they were out of sight. Then turning, he said:

"You have me still, father."

"Yes, my son," his father replied, "and we shall have them with us too before long." The prediction was fulfilled to the letter. Only a few years later the three who had parted thus bitterly were reunited in the city of Nauvoo, all equally convinced of, and equally enthusiastic in upholding, the Mormon faith. And one of the clearest and ablest books the Mormons have, perhaps the very best presentation of their peculiar doctrines that has ever been made, was written by this very Baptist clergyman who had thus forbidden his brother ever to cross the threshold of his home so long as he held to the Mormon belief.

This brief family history is but one out of thousands. It is by such processes as this that Mormonism has come to exist; it is upon foundations such as these that it rests, strong and confident, to-day.

With its surface history, its incredible beginnings in the brain of an illiterate plow-boy, its astounding spread and quick centralization as a power, its hostile reception in every place where it tried to get permanent foothold, driven out of State after State, its leaders murdered by mobs—with all these surface facts of its history the world is familiar—so familiar, in fact, that from that very familiarity have come about, as happens in so many other things, an ignorance and indifference in regard to the significance, importance, and true nature of the movement.

* * *

Reading to-day Joseph Smith's narrative of how there appeared at his bedside an angel in a white robe, with a countenance "truly like lightning," who told him to go to Manchester, Ontario County, New York, and find there, under a stone that could be easily pried up with a lever, gold plates, fourteen

hundred years buried, on which was engraved, in Egyptian, Assyriac, Chaldaic and Arabic characters, the whole of the Book of Mormon; how there were also in this sepulchre an oval-shaped stone called the seer stone, and an instrument like a pair of spectacles, but larger, two clear stones set in a rim called the Urim and Thummim, by the application of which to the Egyptian, Chaldaic, Assyriac and Arabic characters, they were at once turned into plain English, and thus read, and word for word written down; how after this was done, the angel carried the gold plates away again—one is simply stupefied with wonder. The appended certificates of eleven men, to the effect that during the possession of these plates by Joseph Smith they saw and handled them, only add to the amazement.

The book [of Mormon] was first published in 1830. On the 6th of April in that year the Church was organized. It consisted of six members. Before the end of the year Branches of the Church had been organized in Pennsylvania, Ohio, and several places in New York, and the following had grown from six to over one thousand.

During the next three years hundreds of ministers, ordained by the boy Joseph Smith, were sent out in all directions through the country, and Branches of the Church were organized in most of the States of the Union.

In 1836 a Temple was built and dedicated in Kirtland, Ohio, and the ecclesiastical organization of the order was completed. Twelve apostles, and quorums of high priests, elders, councilors, bishops and ministers, all in graded successions, with specifically defined responsibilities and obligations, knit the people together, and made them, as it were, a unit in spirit, purpose, action.

This was a remarkable scheme to have been devised, and successfully carried out, by a man only thirty years old, without education, without money, and without influence, except such as emanated from his own personality.

In 1838 persecutions began, and nearly ten thousand Mormons were driven out by violence from the State of Missouri.

Nevertheless, in the two following years, more converts joined the movement than had joined up to the time of the beginning of the Missouri persecution. In 1840 the Quorum of the Twelve Apostles visited England, gathered great numbers into the Church, and published there the Book of Mormon and several other works, among which was a periodical called the MILLENNIAL STAR, which in ten years had reached a circulation of eighteen thousand copies weekly.

The next centralization made by the prophet, as he called himself—claiming to have been, by the actual laying on of hands of visible angels, ordained to the "High Priesthood after the order of Melchisedec, to hold the keys of the kingdom of God, the dispensation of the fullness of times"—was in Illinois. The history of the city of Nauvoo, of the building there of the great Temple, one hundred and twenty-eight feet long by eighty-eight feet wide, the organization of the famous Nauvoo Legion of armed men, the conflicts between the Nauvoo authorities and the authorities of the Illinois State Government; the riots; the murder of Joseph Smith and his brother by a mob; and the final expulsion of the entire Mormon population from Illinois are

matters within the memory of many living. It is a shameful record, for which Illinois should blush to her latest day.

Even the worst and wickedest of men, the lowest criminals that the earth ever saw, should be safe from such outrages as were perpetrated in Nauvoo.

The effect of all this persecution on the Mormon people was simply to make them tenfold more Mormon than before; to add to their enthusiasm the unquenchable fire of the martyr-spirit. Religious persecutors never realize how much more their methods build up than overthrow. Delusions, which let alone would die out, thrive and spread the instant men attack them with bigoted fury. No rallying cry for masses has ever been found comparable to the watchwords of martyrdom. A man will think twice about inconveniencing himself, and hesitate to make himself poor, for his religion; but show him that he may have to lay down his life for it, that another man stands ready to slay him for adhering to it, and he is instantly aflame with readiness to do battle, not so much for the religion as for his right to believe in it if he chooses.

It was on the 6th of April, 1841, that the corner-stone of the great Temple was laid in Nauvoo. In less than eight years Nauvoo was deserted, and its entire Mormon population, some twenty thousand people, driven out at the point of the bayonet, their leader murdered, their property confiscated. The history of the Mormon emigration from Illinois to Utah, between 1846 and 1849, is one of almost incredible hardships and sufferings. The road was literally marked by graves. There are many women alive in Utah to-day who can tell the story of that emigration: women who, weak from hunger, walked the greater part of the way, carrying their infants in their arms, or drawing aged parents in small hand-carts.

The narrative has never been fully written out. There is not in all the world's history anything fully its parallel. It will be a surprise to most persons to learn that up to this time polygamy was not one of the avowed Mormon doctrines. On what, then, was all this persecution based? It is not, at first, easy to discover. Neither the statements of the Mormons nor those of their enemies fully explain it.

Theologically, the Mormon doctrines seem to be almost identical with those of the orthodox Christian churches. To these are added a belief in baptism for the dead, and in the efficacy of the laying on of the Elders' hands and of anointing with oil—both founded on a literal interpretation of the Christian Scriptures, which they heartily embrace, and avow as a rule of faith and conduct; holding in equal reverence with them, however, what they believe to be God's latest revelations, through Joseph Smith and his successors in the priesthood.

The Baptist clergyman, alluded to in the opening of this paper as a brother of Squire Wilson, wrote, after his conversion to Mormonism, a series of letters, in which is to be found a clear statement of the Mormon theology. These letters were originally written to a brother minister in the Baptist church, who had been greatly distressed by his friend's change of belief.

He says:

"You ask me to give an account of the faith which I have embraced.

"I believe that Jesus Christ is God, co-eternal with God the Father, and that such an

have the knowledge of the Gospel and believe upon Him will be saved; and such as believe not will be damned. I believe the Old and New Testaments to be the Word of God. I believe that every person should be born, not only of the Spirit, but also of the water, in order to enter into the kingdom of God. There are three that bear witness on earth, as there are three that bear record in heaven: the Spirit, the water, and the blood bear concurrent testimony to one obedience on earth; for the want of any one or all of these witnesses on earth, in our favor, there will be no registry of our perfect acceptance in heaven. Hence the baptism for the dead. . . . I believe in the resurrection of the dead, the righteous to life eternal, and the wicked to shame and everlasting contempt. I believe that repentance toward God and faith in our Lord Jesus Christ are elementary and cardinal truths of the Gospel. . . . I believe that every church in Gospel order has a priesthood consisting of prophets, apostles, elders, etc., and that the knowledge and power of a priesthood, ordained of God as the ancient priesthood was, is indispensably necessary to the prosperity of the church. I do not believe that the canon of sacred Scripture was closed with the revelation of John; but believe that wherever God has a true church, there He makes frequent revelations of His will. . . . I define priesthood to be that order of authoritative intelligences by which God regulates, controls, enlightens, blesses or curses, saves or condemns all beings. To it, under God, all things are subservient in righteousness, whether in heaven, earth or hell. God the Father of our Lord Jesus Christ is at the head of all genuine priesthood. But as it is His will that all men should honor the Son, even as they honor the Father, Jesus now stands accredited as the Apostle and High Priest of our profession. Subordinate priests in the same apostolic order of the Son of God are such as He has put in His church. . . . The priesthood exhibits a regular gradation of knowledge and authority, from Jesus, the great High Priest in heaven, to the lowest description of ordination in the church below."

These were at the outset the salient points of the creed of the Latter-day Saints. It would not seem that there could be in them any just ground of offense to those who accept the Christian Bible as literally inspired.

Their belief in the existence of revelations from God in the present age, and in the direct inspiration of their leaders, has been called blasphemous by some of their opponents. But it would be difficult to say anything on this head which would not have been equally applicable, in the time of Christ and of the prophets, to all who, in that day and generation, believed on them. There is, therefore, no logic in the accusation; but it is one likely to appear well founded to those who feel that there is direct insult to Christ's teachings and dispensation in the idea of God's having supplemented them by any others, even indorsing and amplifying them.

But there was under the hue and cry of blasphemy, and apparent zeal to protect the things of God, a concealed and much more powerful anxiety to protect the things of Cæsar. Mormon populations were unmanageable factors in political affairs. The Mormon vote was sure to be a unit.

GLASGOW CONFERENCE.—District meetings of the Glasgow Conference will be held at 8 Watson St., off Gallowgate, Glasgow, on Sunday, October 12, 1884, commencing at 11 a.m., 2 and 6 p.m.

LONDON CONFERENCE.—Meetings of the London Conference will be held at Whitechapel, London, in Orson's Assembly Rooms, 23 New Road, Commercial Road, E., on Sunday, October 19, 1884, commencing at 10-30 a.m. and 2-30 and 6-30 p.m.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, SEPTEMBER 29, 1884.

GROWING TENDENCY TO MOBOCRACY IN THE UNITED STATES.

No person who keeps posted in regard to passing events in the United States can fail to notice the growing tendency to lawlessness in that country. There was a time in the history of that nation when respect was generally entertained for the law and its administrators, and it was only in the western wilds or among frontier settlements, to which civilization was hardly supposed to have extended, that lynch law prevailed or rioting and mobbing were resorted to. But now the frequency of such scenes in nearly all parts of the Union is truly appalling, and nothing more plainly marks the decadence of that nation. That such is the case should occasion no surprise to those who are familiar with the bigoted, persecutive, lawless manner with which the Latter-day Saints have been treated in that nation during the past half a century. Indeed, it may be regarded as a natural consequence. When, in the early days of our Church's history, bigotry overleaped the bounds of law, and Joseph Smith and Sidney Rigdon, for no other cause than claiming communion with the Almighty and preaching the same doctrines that Jesus and His Apostles taught, were cruelly mobbed and tarred and feathered without any effort being subsequently made to bring those who were guilty of the outrage to justice, the foundation was laid for other scenes of anarchy which have since transpired. The idea began to prevail that the "Mormons" were lawful prey—that however great the outrage inflicted upon them, it would be winked at or applauded by the public. When the Saints were driven from their homes and despoiled of their possessions in Missouri by a ruthless mob because they chose to adhere to an unpopular religion, and the nation smiled approval, the lawless spirit was still further encouraged. When the Missouri mobocrats in reckless desperation butchered Latter-day Saints like wild beasts, forced women and children to flee with bleeding feet across burnt prairies to save their lives, drove them from county to county, and finally banished them from the State under the edict of a despotic Governor, while they, their persecutors, were left in peaceable possession of the property they had pillaged, it was but reasonable that the mobocratic spirit should grow. When the Latter-day Saints appealed for redress of their wrongs to the President of the United States, who had supinely watched the progress of the outrages to which they had been subjected, and received the imbecile or atrocious reply: "Your cause is just, but I can do nothing for

you," it was but natural to expect that lawlessness would increase. When the Prophet and Patriarch, Joseph and Hyrum Smith, were betrayed by Governor Ford of Illinois into the hands of a mob who had declared that as the law could not be made to reach them, powder and ball should, and they were murdered in cold blood, without anyone being called to account for it, the bloodthirsty and lawless were naturally emboldened. When the followers of these noble martyrs were subsequently forced by their old enemies to abandon Nauvoo, the most beautiful city in all the western country, which they had built up at such an immense sacrifice, together with their extensive and valuable farms in the surrounding region, without any compensation, to journey fifteen hundred miles into the western wilderness in search of new homes, it proved a further gratification to cupidity and encouragement to mobocracy.

The seed of lawlessness which was sown by those States in their persecution of the Latter-day Saints, and the sowing of which was winked at, sanctioned or chuckled over by the nation at large, has grown and borne its legitimate fruit since then. The Prophet Joseph Smith declared upon one occasion that if the nation permitted the Latter-day Saints to be mobbed without redress, the time would come when they would have mob law to their hearts' content. In other words, those lawless acts inflicted upon the Latter-day Saints, if allowed to go unpunished, would in time be inflicted upon others, and anarchy would prevail. These prophetic words have been already fulfilled, but not so completely as they yet will be. It is no unusual thing to hear of lynching now in almost any part of the Union. Riots and mob violence prevail very frequently and from various causes. Secret organizations exist almost everywhere that are ready to break forth at a moment's warning and commit desperate deeds in defiance of law, and fear and distrust are fast taking the place of the confidence and sense of security that once prevailed in the nation. Such scenes as the late riots in Cincinnati, and the reign of terror which lately prevailed in a town in Iowa during the trial of some liquor dealers, when the prosecuting lawyer was tarred and feathered and run out of the town, and others barely escaped being lynched, serve to show the general tendency to which we have alluded. And what could show it more plainly than the recent outrages in Tennessee, and the comments made thereon by many of the newspaper writers throughout the Union? Not only were desperate men in Tennessee ready to do the fiendish work of murdering unoffending "Mormons," but scores of bigoted newspaper men were ready to endorse it, allude to it in a flippant manner, or manufacture lies to serve as a pretext for the crime. This all tends to show how widespread the mobocratic feeling is. As a further indication of how this spirit is growing, we may mention that the murderers of the "Mormons" in Tennessee, seeing that no efforts are being made to bring them to justice, have had the effrontery to order all believers in the "Mormon" doctrines to leave Lewis Co., Tennessee, on pain of being killed. Here is what the dispatches say about it:

"Nashville, Tenn., 8.—The anti-Mormon residents of Lewis county have posted in conspicuous places a notice warning all members of the Church of Latter-day Saints to go elsewhere on pain of death. The document, which is adorned with the picture of a coffin, is in these word:

"MORMONS.—Members of the Latter-day Saints are notified to leave this county, and thirty days are given for non all to go. An indignant and outraged people have said it, and go you shall. If you are found in this county after thirty days, you will go like the others. Go peacefully if you will, but you must go.

"The Mormons are much alarmed, and it is believed some will leave within the time prescribed, while the rest will defy their enemies and prepare for any attack that may be made upon them. The anti-Mormon men keenly feel the loss of their leader, who was killed in the recent attack, and are smarting under public criticism and the offer of $1,000 for the apprehension of any of their number. They maintain that the Elders richly deserved their fate, and that Mormonism will not be tolerated under any circumstances. Several Mormons have left since the Elders were slain."

The Latter-day Saints are not so easily alarmed as some people imagine. They know they have done nothing for which they deserve to be driven from their homes or murdered. Such a threat as this is nothing new for them to receive. While they have a consciousness that God approves of their course, they have nothing to fear from their enemies. They may take their lives, but they cannot rob them of the eternal reward for which they are striving, which is worth more to them than life. The Latter-day Saints can afford to be persecuted and mobbed and murdered better than the people of that nation can afford to commit those outrages or allow them to be committed. Just as sure as they do so, they will stand condemned for it. They will hear from the Great Judge at the last day: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Depart from me ye cursed into everlasting fire, prepared for the devil and his angels."

G. C. L.

A TOUCHING TRIBUTE TO A NOBLE WOMAN.

BIOGRAPHICAL SKETCH OF "MA" SMOOT.

YESTERDAY (Sept. 1st) at twenty minutes before 5 o'clock p.m., Margaret Thompson McMeans Smoot passed away from earth. She was born on the 16th of April, 1809, in Chester District, South Carolina. Her father was a revolutionary soldier, and her grandfather Hunter was an officer of high rank during the country's struggle for freedom. Her brothers served an honorable term in the war of 1812.

When she was eighteen years of age she was married to Wm. Atkinson, and a year after a son was born to her. Widowed soon after the birth of her child, she removed to Paris, Henry Co., Tenn. Here she heard the sound of the Gospel, and was baptized by Warren Parrish on the 5th of November, 1834. In May, 1837, she went with her child up to Far West, traveling in Elder Sherwood and Smoot's Company. On the 11th of November, 1838, she was married to A. O. Smoot, while Far West was surrounded and the people made prisoners of war. Driven with the body of the Saints from that place, they at last reached Ambrosia, where they were counseled to remain.

Elder Smoot, during the next two or three years, fulfilled three missions to Tennessee and Alabama, on two of them being accompanied by his wife. The couple had removed to Nauvoo, and although Elder Smoot was absent on a mission, the family were there when the awful martyrdom of the Prophet and Patriarch occurred.

When the cry "Westward, Oh Zion," rang through Israel, Elder Smoot was among the first who were ready to start. He was appointed captain over 120 wagons, in the company of 600 wagons that followed the Pioneers. His was the second company that entered the Valley after the Pioneers. They arrived on the 24th of September, 1847.

Among the first of those noble men, who received and obeyed the law of celestial marriage, was Elder A. O. Smoot, and as "Ma" said a short time before her death, "I knew it was right from the first. I went into it with a willing heart. I have never doubted it, never fought it. I have lived it, and I shall die it." This is the key to her whole noble character. Too mortal not to err, she was too conscientious to remain in the wrong. Forgiving to a fault, devoted to her husband's whole family, and revered and adored by them, she was to all, family and friends, "Ma Smoot." Her character was full of rugged simplicity, a proud firmness, and a womanly submission to God and her husband.

She was first President of the 20th Ward Relief Society, and when she removed to Provo in October, 1872, she was sadly missed by her companions and friends in the city. She occupied the position of President of the Silk Association in this Stake, until she felt obliged by her other duties to resign. In 1878, when the Stake organization was completed, she was chosen as Stake President of this (Utah) Stake. With what loving self-sacrifice and womanly dignity she filled this position until her death, only the weeping hearts of the sisters throughout this Stake can now testify. She assisted in the organization of the Y. L. M. I. A. and the Primary Associations of this whole Stake.

On the 9th of May, 1883, she was prostrated by paralysis. Her life, which had been so active, so useful, was suddenly closed in the vise-like grasp of palsy, since which time, those to whom she had so fondly ministered during her life, have gladly returned a few of her kindnesses. During the winter her health seemed to improve and she recovered her speech to a great extent and was able to ride out some. As spring deepened she seemed to fade away, and about six weeks ago, she received another stroke. Since then she has been confined to her bed, and has lost the use of her left side, as well as her speech. Yesterday she seemed brighter, and was conscious to the last, kissed every one of the family and friends around her good bye, and at 4 o'clock p.m. the room was cleared. Turning over then when all was still, the brave, pure spirit peacefully bade good-bye to its earthly tabernacle, and passed to eternity. Although we miss her, we can but feel a deep solemn joy that one so nobly worthy has gone to her sure reward. HOMESPUN.

MINUTES OF THE WELSH SEMI-ANNUAL CONFERENCE,

HELD IN THE ASSEMBLY ROOMS OF THE RAILWAY INN HALL, MERTHYR TYDFIL, SEPTEMBER 7, 1884.

Present on the stand: Apostle John Henry Smith, President of the European Mission; Elder George Goddard, W. D. Williams, President of, and I. J. Mantle, P. Lewis, R. H. Jones, H. S. Goddard and W. M. Davis, Traveling Elders in the Welsh Conference.

Morning services commenced at 10 30 a.m., with singing, prayer by Elder L. J. Mantle, and singing again.

President W. D. Williams expressed pleasure at meeting again with so many Saints in a Conference capacity, and stated that the time would chiefly be occupied with the reports of the Branch Presidents and Traveling Elders.

The Branches were reported by the following: Brother Isaac Evans, President J. P. Grimley, Brothers Benjamin Allen and David Thomas, President Wm. Jones, Brother John Lloyd, President Chatwin, Brothers John Thomas and Henry Sug, and President Hughes.

Traveling Elders L. J. Mantle and F. Lewis, and President J. F. Smith, occupied the balance of the time.

After singing, and benediction by Elder George Goddard, Conference adjourned till 2 p.m.

At 2 p.m. the meeting opened with singing, and prayer by Elder F. Lewis, after which the Sacrament was administered.

Elder R. H. Jones included, in a few general remarks, a report on the condition of the Monmouthshire District in which he has been laboring, together with a statement of his experience and feelings in the cause.

Elder H. S. Goddard, in relating his missionary experience, considered himself blessed in his labors, and in the companionship of Elder F. Lewis, with whom he had been traveling. Concluded with a testimony to the divine mission of Joseph Smith.

Elder Wm. M. Davis spoke of the experience which he had gained while on his mission, and testified to the truth of the Gospel.

Elder George Goddard who, under a roving commission, has visited many Conferences in the kingdom, but whose chief efforts seem concentrated at Leicester, his native town, in laying before its citizens the true condition of Utah and her religion, next treated the congregation to a Gospel song, entitled "Who's on the Lord's side?" after which he gave a brief outline of his personal experience, commencing with his conversion to this unpopular faith, and the consequent loss of his business; the difficulties of emigrating in those days, and the hardships of hand-cart life on the plains, together with a sketch of early life in Utah and his labors in the Sabbath school cause. His remarks, which were quite humorous as well as instructive, were closed with a strong appeal in favor of the Word of Wisdom.

After singing, and benediction by President J. H. Smith, the meeting adjourned until 6 p.m.

At 6 p.m. the meeting opened with singing, prayer by President W. D. Williams, and singing again.

President J. H. Smith took a text from the last chapter of Malachi, which predicts the work that Elijah the Prophet was to inaugurate. Illustrated the magnitude of that work, and why it is essential. Referred to Adam's transgression and fall; man's free agency; the result of Christ's atonement in redeeming man from original sin, and the conditions under which the atoning blood can be made available to cleanse man from his individual sins; the vicarious nature of Christ's labors, and the principle thereby established, that God's servants can act for others when they cannot act for themselves; illustrating that by this law the millions who have died without having an-

vation declared unto them, and consequently without being baptized, can hereby enjoy the benefits of this ordinance, and be judged according to men in the flesh, without violating the eternal law of justice.

Singing. Benediction by Elder George Goddard.

R. H. JONES, Clerk.

ABSTRACT OF CORRESPONDENCE.

FROM THE NOTTINGHAM CONFERENCE.

Elder C. E. Angell writes to us as follows from Nottingham, Sept. 8, 1884:

"I walked to Keyworth yesterday with Brother Wells (a young local brother), and had a fair hearing in the open air, and was informed that had it been known more fully that we were there, many more would have been present, as a goodly number not present were quite favorable to the Gospel as advocated by us, it being in accordance with the Scriptures.

"I then announced two more out-door meetings for the two Sundays following, but as the inclemency of the weather threatens to interfere with our progress in this prospective field, I shall endeavor to secure a room to preach in, while the outlook remains so favorable for an abundant harvest, which I anticipate will be reaped by some one ere long."

THE WORK IN THE CLEVELAND DISTRICT.

Elder R. R. Hodgson, writing from Brotton, Sept. 8, 1884, says:

"Elders Morton and Greenwell, of the Newcastle-upon-Tyne Conference, made us a visit on Wednesday, the 27th of August, and left for Hartlepool this day, both being moderately well. During their stay with us they preached eight times in the open air: at North Skelton twice, Lingday twice, Skinning Grove twice, Brotton once, and Skelton once. A heavy fall of rain on Sunday prevented our morning meeting at Brotton. Our meetings were, with one exception, well attended, and much excitement was manifested at Brotton, Skelton, and Skinning Grove, principally through the efforts of fanatical local preachers of the Primitive Methodists of Skelton. As a rule the people are on our side, although very few baptisms are made. We were forced from our old stand, the Keywall, at Brotton, on Sunday, the 31st ult., but at the request of a few honest people we preached to them at the bottom of Skelton Lane.

"I will reply to Dr. Talmage's pamphlet at Brotton, on Sunday morning next, and in the evening at Skinning Grove, God willing. We would have replied to it on Sunday last, but bad weather prevented us."

NEWS FROM THE EMIGRANTS.

Elder John Reeve, writing from on board the S.S. *Wyoming*, Sept. 10, 1884, says:

"All is well with the company of Saints who left Liverpool on the 30th ult. The hand of the Lord has been over us, and, although we have experienced very squally weather, and head winds all the way, yet a good spirit has been manifested among the Saints, everything has passed on peaceably, and good feelings have prevailed throughout the whole company. Of course we have encountered the usual amount of prejudice among the passengers, and a little knot of rough Gentile characters tried to annoy and irritate the steerage passengers of our company, but Brother Bennett, and all the Elders associated with him, have preached patience and forbearance to the Saints, and so, finding their efforts to annoy did not produce the effect desired, they ceased their attentions.

"No meetings were held on the first Sunday, except prayer meetings, which have been

held regularly every night and morning, but on Sunday, the 7th inst., meetings were held below by both British and Scandinavian Saints, and a good spirit prevailed. Many of the strangers aboard attended our meetings and gave good attention, seeming to be quite interested. All the Elders and several of the steerage Saints attended divine service in the saloon Sunday morning, our meeting being held in the afternoon. Altogether, I think I may say that a very pleasant time has been passed by all, and the captain and all the officers and crew have been very—yes, exceedingly kind to us since the first hour we came aboard.

"Those who felt well enough amused themselves with the usual games on board. The first game played was the most general; this was a game of forfeits, and old Neptune claimed the tribute. It was somewhat laughable, even to those who were playing the game, to see the very doleful countenances of each other as they parted with the tribute, but after the second day things began to look more cheerful, and other games became more general, such as shuffle board, rope quoits, pitching leaden quoits, and playing chess and chequers. Of course in the gent's smoking room cards were the order every day, but none of the Saints participated in this game. As the effect of sea-sickness became conspicuous by its absence, the most important game of all was played three times a day in the saloon, and to see the way tables were loaded and cleared again was very suggestive of a famine overtaking us, should anything occur to render our voyage a little longer than usual. Guion & Co. fully sustained their reputation for the excellence of their tables, and not a single complaint has been made by any one. The viands were of the first quality, which is a matter of course with ships of the Guion Line, the tables were all filled and appetites were of as good quality as the viands. I cannot speak from experience as to the excellence of the wine list, but to judge by observation I should say they (the wines) were of as good quality as everything else, and I think all on board may cherish pleasant memories of the time spent on the staunch ship *Wyoming* in this her 122nd trip as a passenger steamer across the bosom of the the mighty Atlantic.

"We are now drawing near the shores of the United States, expecting to reach New York about 9 or 10 o'clock this evening. The pilot was taken aboard yesterday about 400 miles out from New York, and to-day everybody is on the *qui vive* looking out for ships and land and enquiring for news, a few papers having been brought on board by the pilot. There have been neither births nor deaths on board, and the health of the Saints is excellent, with the exception of one sister, who was very far gone in consumption when she embarked. It is a little doubtful if she will be able to reach Utah, but her faith that she will is very strong.

"I forgot to mention that we had about five hours detention or delay when about twenty-four hours out from Queenstown, the lever of the throttle valve broke, and the vessel laid to until damages were repaired. With this exception all has gone well, and we now return thanks to Almighty God for His kind, preserving care over us, and ask that our voyage through life may terminate as favorably, and that we may all reach the harbor of celestial lives and glory with God our Father and Jesus Christ our Elder Brother."

THE EAST INDIAN MISSION.

Elder Milson R. Pratt writing to us from Calcutta, Aug. 22, 1884, says:

"I am requested by Elder Wm. Willis to write to you in regard to this Mission. He and Elder H. F. McCune and I, having been appointed in connection with Elder Geo. H. Booth, a resident of this city, then on a visit to his mother in Utah, to a mission to India, we were set apart on the 10th of last June. We had a pleasant voyage across the Pacific, touching at Yokohama in Japan, Hong Kong in China, Singapore and Penang in the Straits Settlements, and arriving here on the 1st of August in excellent health and spirits.

"We immediately began the distribution of tracts, and have held several out-door meetings in the Wellington Square, a place of resort for religionists generally. A few days after our arrival, a short and extra spiteful editorial appeared in the Methodist

organ, which, instead of being an injury, proved of considerable benefit, inasmuch as it turned out to be the entering wedge which opened the way for the 'liberal press' to volunteer their aid in exposing Mormonism in the manner we always expose it.

"The Government of Calcutta guarantees to out-door preachers, by having inspecting officers and policemen on the grounds every evening, as much protection as lays in their power, and good order and quietness characterize these meetings. Hindoos, Mohammedans, and the much-divided Christians, all hold forth every fine evening upon the Square.

"Judging from the numerous inquirers, both English and native, the press and our preaching are doing a good work.

"We humbly desire an interest in the faith and prayers of the Saints, that the good work of the Lord may be onward and upward in India."

UTAH NEWS.

(Summarized from Territorial Papers.)

The Lord Bishop of Rochester has been paying a visit to Salt Lake City.

A fire occurred on Bishop Sheets' farm, south of Salt Lake City, on the 30th ult., destroying $400 worth of property.

The Bear Lake *Democrat* quotes $1.00 per cwt. as the price of oats in Paris, and says wheat is selling at 50 cts. per bushel in Logan.

President Joseph F. Smith and Apostle Erastus Snow are making a tour through the settlements in south-eastern Utah, Colorado and Arizona, holding meetings with, and giving counsel and encouragement to the Saints.

A new meeting house has just been completed in the 3rd Ward of Salt Lake City, having been built by voluntary subscriptions from the Latter-day Saints in the Ward, at a cost of $3,871. It was dedicated on the 31st ult.

A sheep-herder named George Stevens, in the employ of Carter & Young, was found lying dead at the head of Carruth's Canyon, near Coalville, on the 31st ult, having been killed in an encounter with some wild animal, supposed to be a bear.

Brother Luman A. Shurtliff, a well-known and greatly respected citizen of Weber County, died at his home in Harrisville on the 25th of August, in his 78th year. He was the father of 33 children, had 84 grand-children, and 35 great-grandchildren.

President John Taylor has published an address to the Presidents of Stakes, Bishops, and members of the Church, suggesting that a subscription be taken up for the benefit of the families of the Elders who were recently martyred in Tennessee. He has started the fund with a donation of $100 as Trustee-in-Trust of the Church.

The *Deseret News* publishes a letter from Elder B. H. Roberts, giving an account of the death of "Uncle" Robins Church, of Hickman County, Tennessee, a Latter-day Saint of forty years' standing, and one who has been a staunch defender of the truth and a good friend to the Elders who have labored in that region. His demise was hastened by the excitement over the late murder of the Saints in Tennessee, and the violence with which he was threatened provided he did not leave the State within a certain time.